

FROM THE FIELD.

Miami Valley Items.

The week before last, we, that is our whole family, spent several days in the vicinity of West Alexandria and Farmersville. In the evenings we attended Bro. Bashor's meetings.

The meetings at West Alexandria are extremely well attended. The neat little house was about full every evening, and on Saturday and Sunday evenings we are told that the house was not only packed, but almost as many went away unable to get inside the door.

Bro. Bashor is using the Gospel hammer vigorously, and is causing quite a commotion among the people. One feature about these meetings is that a class of people attend them that have not been in the habit of going to church.

As we sat among the audience listening to the urgent and hearty invitations given by our brother, we wondered how any one could resist such appeals. But so it is, and no doubt always will be.

On Friday evening two ladies made the great confession. Then for several meetings no one came forward. On Tuesday following two more decided to follow the Lord.

Why is it, after a stirring appeal has been made to the people, and no one responds, that a strong feeling of sad disappointment makes itself so prominent in our hearts? If all the people attending these meetings would act out their convictions, the West Alexandria church would soon outnumber any Brethren church in Ohio.

On Wednesday afternoon our Bro. intended to baptize those who had already come out. We would like to have been present but was needed elsewhere. It is over six years since we had the pleasure of seeing our brother administer baptism. This was at Ashland before the division took place.

On Wednesday I went to Miamisburg and found the brethren hard at work mounting a 450 pound bell. They had it all up before I reached the church. The first thing that greeted my ears was the sound of our new bell.

This speaks highly for the progressive tendencies of our little congregation. A good deal of the money to purchase the bell was subscribed by those who were not members of the church.

On next Sunday evening Bro. Bashor will commence meetings at Miamisburg. That is if he is through at West Alexandria.

I go to Pleasant Hill tomorrow (Saturday) morning, and will return after morning meeting so that I can be present when our brother begins. I will have a drive of about thirty-six miles between noon and evening meeting.

EDWARD MASON.

Media, Kansas.

We had quite a revival meeting here in January, lasting almost four week's, with fifty-seven converts, conducted as a union meeting, at the Presbyterian church where Methodist, Presbyterians, Baptists and Progressive work was done for the sinners. Such a united meeting I never attended. Everybody felt good, and such love for each other was a pleasure in the sight of God. Four of our children,

our neighbors and neighbors' children were converted at this meeting. Oh what a blessing to parents to see their children come to Jesus. Some have united with the Presbyterian church.

What I wish to note in particular in this letter, and I hope it will be granted. I want one of our brethren minister's to come here and preach several doctrinal sermons. A good many of these young converts have not yet connected themselves with any branch of a Christian church. Baptism seems to be the difficulty. Some of them believe in trine immersion, and have expressed their desire to join the Brethren church. I know but a few sermons will suffice to cause baptism by immersion. Bro. W. J. H. Bauman come again to this field. I believe we can give you a better congregation than we had last fall, while the political excitement ran so high. Our young people are more spiritually inclined. I feel interested to have this field explored more by the brethren. What has our mission board to say for this call? Will you stand idle and let the sheaves go ungathered? I know nothing about our mission board, where it is or who to write to. But here is a call that should not go unnoticed. We live at the Baldwin Station, on the S. K. R. R. controlled by the Santa Fe R. R., which is now I believe a main line from Chanute to Lawrence, Kansas. This place is between Ottawa and Lawrence. Any of the brethren traveling through here we would much desire them to stop. We live twelve miles from Fairview church where we hold our membership. I am so situated that I cannot be with them, or even hear from there only through the paper. May the blessings of God be with the church and all his children.

S. G. LONGAKER.
March 29, 1889.

Dayton, Ohio.

Just received a letter from Bro. Isaac Kilhefner asking that the Dayton church be represented at the coming convention by cash for the Home Mission. Thank you Bro. Kilhefner, your message was a welcome one.

The members of the Dayton city congregation are zealous of good works and will cheerfully contribute their mite to this noble work.

The Home Mission through the instrumentality of our venerable brother P. J. Brown has accomplished a great work for the brethren at Zimmerman the past year. What was a few years ago a fragment of a congregation, without a house in which to worship, homeless, but not doleless, have today, through the blessing of God, a house of worship, which we hope will stand for ages as a monument of the untiring efforts of hearts and hands devoted to the service of God aided by the Home Mission fund.

Brethren, let us double the amount of the two preceding years. Will Bro. Kilhefner please give the amount of last year and the year before in the EVANGELIST? It may have a tendency to stimulate noble effort. Let us double up. I insist on it. We will not be any poorer for our giving. Whatsoever you do, do as to the Lord.

S. KIEHL.

Bryan, Ohio.

Mar. 26.—On last Saturday, at 3 p. m., I took the train for Alverton, Ohio. Was met there by Bro. Jacob Keiser, of Prattville, Mich., who took me to Hickory Grove, the same evening, where I preached and went home with Bro. David Martin. On Sunday morning I was taken to Mt. Pleasant, by Bro. Henry Keiser, where I preached at 11 a. m., and went home with Bro. A. K. Brown, and in the evening I preached in the school house, near his place. Went home with my friend Abraham Miller, who is not as yet, a member of the church, but ought to be, and I hope will be by and by. On Monday morning I was taken back to Bryan by Bro. Brown. In making this trip I have to travel fifteen miles on the train and thirty-five miles overland. So the traveling is more tiresome than the preaching. At each of the three points named we had good audiences and attention, and we hope some good was done.

A. M. RIDENOUR.

Beaver City, Nebraska.

On Sunday morning, March 24th, we assembled at our church in the Beaver Valley, four miles east of Beaver City, to listen to a sermon by Bro. C. Forney, after which we proceeded to the banks of Beaver Creek where two young ladies were baptized. The young sisters were confirmed in the evening by the laying on of hands. We expect more soon. Our church is in a harmonious and prosperous condition. Have a weekly prayer meeting which is conducted by the members in turn, and have a Sabbath morning Bible class. Preaching once in two weeks at the church. Bro. Forney also preaches once in four weeks in town and also at a school house a few miles north.

FANNIE V. LEWIS.

Erratum.

I see in my article of last week a mistake in the first section of the resolution which reads very awkwardly. It should read,

The business of this annual convention shall be to consider S. S. work, and general church work, not relating to the private rights of individual members or churches.

ISAAC KILHEFNER.

OUR CHURCH.

W. L. Wolfe, of Tiosa, Ind., has located at McMinville, Oregon, for about a year.

The Kansas Mission Board should at once send some one to look after our interests, pointed out by Bro. Longaker.

Bro. D. R. Stutzman has changed his address from Elkhart, Ind., to Bristol, Ind. Persons writing to him will notice the change.

The Enon church, Iowa, has engaged Bro. E. L. Hilderbrand for an indefinite time. We wish you much encouragement in the work, Bro. Ed.

The Enon church, Iowa, sends in a subscription, by our agent, Eli Hoover, for a brother. We will add enough to send the paper three years, brethren.

Bro. J. M. Yoder, of Somerset county, Pa., came to Ashland and attended our services at the College last Lord's Day. He is on his return from a visit to Iowa, Kansas, and other parts of the West. He continued his journey homeward on Monday last.

Bro. Josiah Keim, Isaac Kilhefner, J. Allen Miller and C. D. Deffenbaugh were here at the University meeting last week and arrangements were made for the coming school year. An excellent faculty was arranged for, and that too without the church assuming any financial responsibility, and the brethren are very hopeful for a large school next year.

Bro. J. H. Swihart is now diligently at work in Elkhart, Ind., under the direction of the Indiana Home Mission Board. Success is attending his efforts, and he will likely organize a church in the city before he closes the meeting. The Indiana membership are urged to remember their Home Mission, and take up collections for it. Every member owes the Mission Board something in the name of the Lord, even if it is only a five cent piece. Pastors throughout the State should not neglect their duty to the Indiana Home Mission Board.

Bro. I. D. Bowman spent last week at Ankenytown, and it was a glorious week for that church. The membership of the church have signed an agreement of reconciliation and chosen Eld. Bowman, as its pastor. This is a pastorate begun under peculiar circumstances, as a peacemaker, and it bespeaks a good work indeed in the name of the Lord Jesus Christ. The Ankenytown church is one of the largest in the Brotherhood, with a splendid field around it, and now since harmony is restored, it can enter upon great conquest in the name of the Lord Jesus. May God bless the church and Bro. Bowman's work.

Next Lord's Day April 7th, the Ashland City church will commence a series of meetings, to continue through the week, at least, and the Lord's Supper will be celebrated on Saturday evening, April 13th. We expect these meetings will renew our spiritual strength, and encourage us to press on. We have felt that we were under the cloud here at Ashland. We have sacrificed nearly everything we have, to maintain the interests of the church, and last year it looked as though all would be lost at last. The future looks more hopeful now, and we still believe that our brethren will not forsake us to be weighed down beneath our burdens. Will our brethren pray for us that we may have a refreshing season.

St. Patrick; What He Taught—Not Romanism.

Sunday evening, March 17, '89, Father O'Connor preached on St. Patrick at the usual Reformed Catholic services. Father O'Connor said: In one discourse, we can only consider the chief points in St. Patrick's life. Writers do not agree as to the place or time of his birth, whether in Gaul or Scotland, at the end of the fourth century or the beginning of the fifth. But all the writers agree that he was neither an Irishman nor a Catholic. In his 'Confessions' St. Patrick says, 'I had Calphurnius, a deacon, for my father, who was the son of Potitus [or Photinus], a priest, who lived in a village of Bonavem, in Todermia; for he had a farm there, where I was captured. I was sixteen years old, but knew not God, and was led away into captivity by the Irish.' It is said he was brought by Melco, a chieftian who lived in the county Antrim. His occupation was herding of sheep and cattle on the mountain-side.

He was converted to God, while in slavery, as he tells us in his 'Confessions,' which are accounted genuine by all historians. 'My constant business,' he says,

'was to feed the flock. There the Lord brought me to a sense of my unbelief, that I might remember my sins, and that I might be converted with all my heart unto the Lord my God. I was earnest in prayer. The love and fear of God more and more inflamed my heart. My faith increased and my soul was strengthened, so that I said a hundred prayers a day, and almost as many by night. I was not weary, for the spirit of the Lord was warm in me.' He fortunately made his escape, and was joyfully received by his parents. His father was a priest or deacon, and he placed the youth in a school near Tours. It is said that St. Martin, of Tours, was Patrick's uncle. Lake St. Paul, Patrick had a vision of a young man who came to him with a letter, on which was written 'Vox Hilbernaeum' [the Irish call]. While holding it in his hand he heard a voice saying: 'We entreat thee, holy youth, to come and walk among us.' He obeyed the call, and carried the Gospel to the Irish. In his 'Confessions' there is not the slightest intimation of that he was sent there by the Pope. 'God directing me, I obeyed no one in coming to Ireland.' The people gladly listened to his preaching, and many conversions followed. His preaching was wholly evangelical, and he did not hesitate to denounce the horrid sacrifices offered by the Druidical priests. He established churches and schools in all parts of the Island. In those churches there were none of the peculiarities of Popery, neither masses nor prayers to saints; and the Virgin Mary is not even mentioned in Patrick's writings.

He says, 'There is no other God except God the Father Almighty, who is without beginning, and from whom is every beginning, upholding all things; and that we make known his Son Jesus Christ, who was before the beginning of the world, spiritually, with the Father, through whom everything visible and invisible was made; and being made man and having died, was received into heaven with the Father, and to him is given all power, above every name that is in heaven or on earth, or that is beneath, that every tongue may confess that Jesus is the Lord God, in whom we believe and for whose coming we are waiting; who will also make those who believe and are obedient, to become the sons of God the Father, and joint heirs with Christ, whom we confess and adore, and God, in the Trinity of the sacred name.' Quotations from his 'Confessions' could be multiplied showing forth his faith—that which was taught by Christ Himself, preached by the and believed by all Christians even to the present day. And that faith the faith of Christ, of the Apostles, of Patrick, of all Christian—shall last while the Bible continues to be the Word of God to man, and while the Spirit of God shall bear witness with the spirit of man that believers in the Father, Son, and Holy Ghost are the children of God.

Eggs for Sale.

Light Brahma and White Wyandotte eggs for sale. \$2. per 13.

B. L. GORDON.
Middlefork, Ind.